



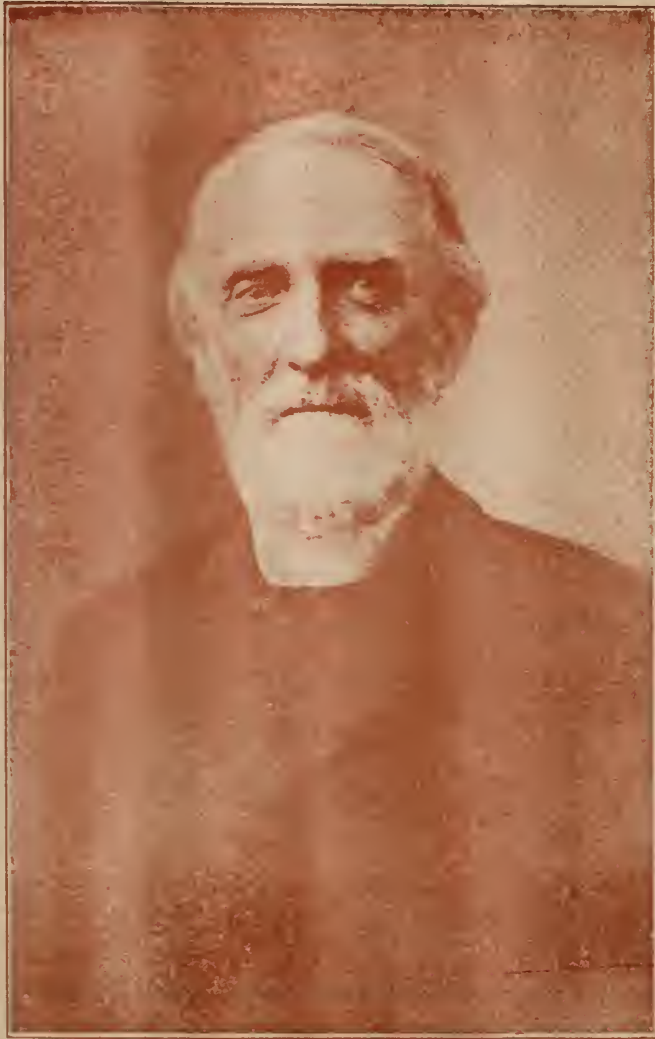
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REV. A. T. PIERSON, D.D.

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THE KOREA MISSION FIELD

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THE KOREA MISSION FIELD

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EDITORIAL.

SPIRAL REVIVAL

V.

CHRISTIAN UNION BORN AND DEVELOPED.

The early Christians baptized at Pentecost into the Holy Spirit became of "one heart and one soul." They were so symphonized with one another and with God that their prayers were expressed in tuneful form. They not only thanked God that prophetic Scripture found fulfillment through their sufferings but also that they were counted worthy to suffer shame for His name. Their prayers were always more than answered. At one time the place where they were assembled was shaken, they were filled anew with the Holy Spirit and were dispatched from the presence chamber of omnipotence for the achievement of yet more marvelous exploits! The chiefest world problem to-day is to enthuse the Church of Jesus Christ with as much abandon for the salvation of mankind as the nations are displaying for its destruction! Those who decry such a hope as chimerical and visionary we bid remember that such, and more than such, was the Christian Church of the "Acts" which was "of one heart and one soul."

Surely the Christian Church to-day lags far behind this model in the "Acts" which receiving the Father's promised gift was baptized into one Spirit. Some creeds to-day postpone any special post regeneration blessing until after death. Many clergymen are uncertain whether they have received a "second blessing" or not, if indeed there be any such boon for them. Even Wesley and Moody served Christ for years before awaking and appropriating this mighty gift. In fact Holiness People have arisen in the hope of keeping alive this teaching which launched the Church at Pentecost in the world for victory. *Then* it was the sine qua non. Paul having discovered some ineffective Christians at Ephesus at once asked "Have ye received the Holy Spirit since ye believed?" They replied "nay we did not even hear that they Holy Ghost was given." Then Paul baptized them in Jesus name.

2. "They were together" as to the accessories of life which is to be expected, since out of the heart are life's issues. We read "they had all things common"! "Money?" Yes, and property too,—"neither said any man that ought of the things he possessed was his own." "We say so too"? Yes, but they not only said so but *did* so! Thus were met the material needs of every Christian.

The Church to-day in all its branches is not only a stranger to this brand of liberality but belittles and decries it as undesirable; a mistaken spasm of ephemeral generosity. We, to-day, are in terror of "rice Christians," making "loaves and fishes" the slogan for defence of our meanness. We are interested, if at all, in mechanisms for the rescue of individuals into the church; the early Church was interested in making conditions such that it would be not only possible but normal for a sinner to commit himself and his all to God. The early Church was characterized not alone by a Christian liberality but by:—

3. A Christian Administration of gifts which made impossible discrimination against the humblest Christian brother. The people in Jerusalem and Judea esteemed the Galileans uncouth rustics; probably the Greek speaking Jews were disesteemed yet more. In the Church all this taking account of human distinctions was discredited from the first for when a murmuring arose among the last named because "their widows were neglected in the daily ministration," the Apostles at once had seven deacons appointed to attend to this business in a Christian way; "seven men full of the Holy Ghost and of faith" one of whom was Stephen who won distinction as the first Christian martyr.

To-day, many churches arrange that the man "with the gold ring" shall have the best seat. In large cities in United States when the well-to-do move up town or out into the suburbs the Church follows them leaving the poor to the ministry of the Mission Church which many discredit as no proper church at all and so drop entirely out. The distinguishing goal of the Church in the "Acts" was the evangelization of the world, for which they were willing to spend and be spent! The Church to-day for this greatest of enterprises expends annually one dollar per capita. The natural fruitage of this low gear Christianity is that the most Christian nations harbor the worst slums on earth and prosecute the frightfullest war in history!

4. Schism early threatened the efficiency if not the very existence of the Christian Church in that Hebrew believers claimed that it was only an annex of Judaism in the sense that a Gentile could only become a Christian by first adopting the religion of the Jew.

God through visions and the Holy Spirit poured directly upon the Gentiles constrained His ancient people to credit the mighty fact that Jesus the Christ was His own foundation in whom there is no more Jew nor Greek but all are henceforth brethren.

Once later in the Acts the denominational demon lifted his head but was smitten down by Paul who wrote the Corinthians "every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name lest the cross of Christ should be made of none effect."

Alas! schism has made a large place for itself in these latter days when we consider that in the United States of America alone there are nearly two hundred divisions of the indivisible Church of our Lord Jesus

Christ with accompanying "contentions." This seems the more inexcusable when we consider that the reasons for division of Christians to-day are paltry when compared with that revolution in thought and faith and practice which was necessary to bring and to keep them together in the time of the "Acts of the Apostles," which involved the remanding of the Hebrew religion to the subordinate place that Jesus the Christ of God might be acclaimed as "Head over all things to his Church, the fulness of Him who filleth all in all."

THE ARTHUR TAPPAN PIERSON MEMORIAL BIBLE SCHOOL.

During his visit to Seoul in 1910 Dr. Pierson conceived the idea of founding a Union Bible Institute in the city. That wish has since been realized and the memorial building erected by the friends of this Bible Scholar is an accomplished fact and was dedicated the 20th of last May. The Structure is beautiful and commodious standing just inside West Gate on an elevation which commands a view of the city which it is intended to bless. It meets a vital need, fosters Church Union, for Methodist and Presbyterian share alike its utilities and inspirations being altogether a beautiful link between the Occident and the Orient and best of all between the Earth and the Heavens!

The opening service on May 20th saw the building filled with representatives of the city churches. Among those who took part were Judge Watanabe, Pastors Son and Cha and Drs. Noble and Gale. The Administrator Rev. J. L. Gerdine was in the chair and introduced Rev. Frederick Stiles Curtis, the son-in-law of Dr. Pierson, who was the chief speaker.

The larger portion of the address of Mr. Curtis is printed as our initial article. The full address will appear, with a translation of the same into Korean (eunmun), in the second special number of the Theological World which will appear in September.

ADDRESS AT THE DEDICATIONS OF THE PIERSON MEMORIAL BIBLE SCHOOL.

Seoul, May 20, 1917.

By Rev. FREDERICK STILES CURTIS.

We are gathered here to-day, to dedicate to the service of God, this Bible School, as a memorial to Dr. Arthur T. Pierson, who was one of the foremost Bible students and teachers in the world. Dr. Pierson, though not my own father, for a quarter of a century treated me as a son and I loved him as a father and sought to emulate his life ideals. I trust

that what I say to-day may be taken as an expression of sympathetic and genuine appreciation of him as a servant of our Lord Jesus Christ. Were he with us to-day he would be the first to depreciate anything that might be a eulogy of himself personally. His life honored the Lord and to him be all the glory.

A tablet is to be placed inside this building with the following inscription,—

“ This Institute has been founded in memory of

ARTHUR TAPPAN PIERSON

BORN MARCH 6th, 1837

DIED JUNE 3rd, 1911

for fifty years a minister of the Gospel, a teacher of the Bible and an advocate of world-wide missions. In the year of his entrance into the life beyond, he visited Seoul, he spoke in several of your churches, he rejoiced in the work which God was doing among you and in the eagerness with which the Christians studied God's Word. Here the desire was born within him, to found a Bible Institute for the training of Koreans in Christian service. This desire has been fulfilled by American and British friends.”

I count it a rare privilege to be present to-day as a representative of these friends, and I desire especially to represent Dr. Pierson's oldest son, Mr. Delavan L. Pierson, and his oldest daughter Mrs. Curtis, and his other children who in large measure have inherited their father's devotion to the scriptures and to the cause of world wide evangelism.

Dr. Pierson, born the same year as Moody, Wanamaker, and Spurgeon, was a man of varied characteristics, all of which contributed to his career of extraordinary usefulness. He was a man of faith and prayer, moral courage and sincerity, of industry and accuracy, of teachableness and sympathy, of generocity and consecration; and towering above all those were his love for the scriptures, and his zeal for the spread of God's kingdom.

On the title page of this biography written by his son, are these words,—“ Arthur T. Pierson, a spiritual warrior, mighty in the scriptures. A leader in the modern missionary crusade.”

Of his work as a missionary leader and advocate I cannot now speak, but must confine myself to that which seems to me most fitted to this occasion.

Dr. Pierson as a student and teacher of the Word of God.

The Bible was to him the Book of books the living life-giving word of the living God—the source of light, power and spiritual food and guidance. At the age of twelve he began to read the New Testament in Greek, and kept up the study of the scriptures with boundless enthusiasm for sixty-two years. Tho a wide reader of the best literature, like Scott, there was for him “ but one book.” In his early college life he is recorded as having said, “ My Bible is my only guide,” and throughout

his life he steadfastly refused to consider any philosophy or practice, however plausible that was contrary to the teaching of the Bible.

At the very beginning of his ministry he became a target for infidels in the community, who sent him books and pamphlets by the score. His confidence was severely shaken. This led him to investigate the basis of his faith in the Inspiration of the Bible and the Deity of Christ. In his systematic and thorough way he made a prayerful study of Christian evidences, which resulted in the firm and lasting establishment of his faith. (Of this time he wrote,—“My gloom lasted for days, but was then dispersed by a most marked communication of the Holy Spirit conducting me to a full assurance of faith. My reason was convinced at that time largely by the argument from prophecy. I came to the conclusion that the Bible is indeed the Word of God. It was a great day for me when I learned to stand on the immutable Word of the immutable God, on the inspired Word of the inspiring God. This Word has brought to millions salvation and sanctification, and no weapon that has been formed against it shall prosper. I was now prepared to expect some mystery in God’s Word as I saw that otherwise I would be claiming equality with him. I found that to understand the Bible rightly, I must be taught by the Spirit of God and not lean to my own understanding.”—This experience led him to deep unalterable convictions as to his duty as a minister of the Word. He recorded them as follows :—

“1. Preach the truth of God, not human philosophy. Do not make the mistake of seeking your message from books and current events rather than from the Word of God. The only safe rule is to give your people nothing that you do not find in the Holy Scriptures.

2. Preach the fundamental truths. One may preach a great many things that are in the Bible and yet may leave out Christ and the only truth that can save men and that can teach them how to live.

3. Preach fundamental truth with a deep spiritual experience back of it. A man is powerless to teach sanctification unless he is living it.

4. Preach in the spirit of prayer and in dependence on the power of the Holy Spirit. If a man has doubt or is ignorant of the reality of the work of the Spirit he has no right to preach.”

In his biography we read,—“The Bible was his sole text book. He became saturated with its teachings and language. He said, ‘The Holy Scriptures are inspired by the same Holy Spirit that dwells in the believer. All true insight into the Bible, therefore hangs on the unveiling of the eyes to behold wondrous things in the Word. It follows then, that the greatest help in the preparation of sermons is a prayerful, humble, devout study of the Bible.

Every text in God’s Word is a divine gem which is to be cut and polished upon the wheel of the Holy Spirit. The true preacher prays and meditates on the Scripture until he has a vision, and he never preaches until he has the vision. To get ones sermons from the illuminating power of the Holy Spirit, begets marvelous courage. Such a preacher is bound to speak the truth in love,”

He so familiarized himself with texts, words and location that in deal-

ing with inquirers he could use the Bible with great skill and freedom. During his ministry in Detroit while still in early life, a young man of thirty, (a follower of Ingersoll) came to talk with him. He believed practically in nothing, only that there might be a God. He said, "I heard you preach. It seems to me you must believe in something that gives you peace and comfort. I am perfectly wretched. If you can show me the way to believe I wish you would." Dr. Pierson opened his Bible to John 5 : 39 and slowly read, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "Well," said he "I will read the Bible, but what beside?" Turning to Matt. 6 : 6, he pointed to the words, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," "But of what use to pray if you don't believe?" Dr. Pierson replied "Go and pray, even if only, 'O God, if there be a God, save my soul if I have a soul!'" "Anything more?" said he. "Yes"—He opened to John 7 : 17. "'If any man willeth to do His will he shall know of the doctrine.' That means if you act up to whatever light you have you shall have more light." Then he added one more text, Matt. 11 : 28. "Come unto me all ye that labour and are heavy laden and I will give you rest." The young man promised to follow this prescription and they knelt in prayer. Two weeks later at the close of service the man came towards him with both hands extended, and his face beaming,— "I have found God and Christ and I am a happy man."

This familiarity with the Scriptures was attained at no small cost. "On one occasion," says his biographer, "when speaking on a difficult passage he said, 'No preacher can hope to understand this chapter who has not read the book a thousand times. This I have done and I know that I have not yet fathomed its full meaning.'"

• Six rules for Bible study he gave for those who would enter into the deeper secrets of the Book. I will give them,

1. Search. The wonders do not lie on the surface like shells on the beach, but are hidden, like nuggets in veins, and must be dug up.

2. Meditate, there is a process akin to rumination, which, as you dwell on the scriptures, draws from them life power. Without such meditation, reading is like eating that which you do not digest.

3. Compare. There is no error on earth which may not find apparent support from some isolated text, but no error in doctrine or practice can stand the test of the whole Scripture. We must compare Scripture with Scripture so that one passage may interpret another or may correct the false impression gained from another.

4. Pray. 'Open thou mine eyes that I may behold wondrous things out of thy law.' The spirit who inspired must be the Spirit who expounded. Prayer is the illumining secret to the intellectual eye.

5. Believe. In all other departments men believe what they know but in the divine revelation men come to know what they believe. Faith must accept God's Word in order to be confirmed in knowledge. As

Isaiah said to Ahag: 'If you will not believe, surely ye shall not be established'—confirmed in knowledge.

6. Obey. We can never learn the second lesson from God until we have practiced the first: 'If any man willetth to do His will he shall know of the teaching.' Doubt is usually the result of disobedience. When you see a command in the Bible, translate it into conduct and character. Obey what God teaches and He will lead you into larger knowledge."

"Thus by searching and meditating, by comparing and praying by believing and obeying, we are enabled to see in this Book its Divine Author; we discover the remedy for man's depraved state and nature and we come to the deep knowledge of the mysteries of God."

The Bibles he used for study were broad margined, marked and annotated. Prebendary Webb-Peploe says of one, "Such a sight I had never seen as that book interlined, marked with references, notes and other signs of deep and thoughtful study."

I have a copy used by him on the fly leaf of which he has quoted Bengel's famous motto,—

"Apply thyself wholly to the Scriptures.
Apply the Scriptures wholly to thyself."

This motto contains most of the secrets of his God-used life.

In truth he applied himself wholly. I have never known a man with greater powers of concentrated application. He possessed in a remarkable degree the ability to focus every faculty of his mind on the subject in hand. All things else were for the time being as though they were not. So oblivious was he to all else that even the presence of his best friends could not distract his attention. This concentration was not spasmodic for it was coupled with tireless industry, without which he could never, in addition to arduous pastoral work, have written 13,000 sermons and addresses and 50 books, beside numberless smaller productions, and have acted for 23 years as Editor-in-Chief of the *Missionary Review of the World*. By means of this industry and application, he did an almost incredible amount of both intensive and extensive investigation.

Many here to-day will remember his visit to Seoul in December 1910, and the series of inspiring Bible addresses he delivered at that time. How, after he had become too feeble to deliver a message in person, he roused himself from his weakness and dictated his last sermon on earth,—a message for the Union service which I had the great privilege of taking down from his lips and reading at that service. Some of you will recollect the theme,—“Self renunciation,”—and how he showed the way in which this principle was exemplified in the lives of seven Old Testament heroes. The address closed as follows, (*Missionary Review*, Aug. 1911, 618).

"It will be seen that every one of these was a call to some form of self-renunciation. Abram was called to renounce country and kindred. Jacob got no victory till he ceased from self effort and consented to be a cripple. Joseph was called to renounce all human insight and foresight in order to meet a great national crisis. Moses was called to renounce the riches of Egypt, a royal position and the throne of the world. Joshua

was called to renounce all pride in his generalship, and to follow measures only calculated to provoke ridicule. David was called to renounce the chosen purpose of a life time, though preparation had been made to build God's house. And Solomon to renounce all wisdom of his own and all dependence upon anything but God.

To all these must be added the illustration furnished by Stephen himself who was called to make the greatest sacrifice that any man can make—to give up life itself, and exchange the blest activity of service for the pains and apparent disasters of martyrdom at the beginning of his career."

"This is what I desire to leave as my last message, and entrust in the name of the Lord to another's lips, with the prayer that this divine lesson may be learned by us all.

Most affectionately yours in the Lord,

Arthur T. PIERSON."

THE CARE OF THE CHURCHES.

My work in the college keeps me pretty closely confined to home during the week but frequently on Saturdays I go to the country, spend the Sabbath with one of my churches and return on an early train Monday morning in time to meet my classes. Then, too, during the school vacations I generally get in a trip of a week or more to some of the more distant groups that I cannot reach over Sunday.

During the recent spring vacation of the college I had thus the privilege of spending a week in the country visiting five of the twenty five churches that are under my care this year. This is just double the number that I have ordinarily had but it was made necessary this year because of the furlough of one of the members of the Station.

These five groups which I visited this time are all small and weak and lie in the eastern part of Whangju county. This was my first trip to that region and the first time that any missionary had visited one of the groups. This particular group, Pok-koo-bi by name, was started through the efforts of the missionary society organized and supported by the Whangju churches. They sent an earnest evangelist into that region a year or two ago and this group of twenty or more Christians is the result of his labor. The evangelist has moved there with his family and he gives his whole time to preaching the Gospel in that and other nearby regions. He has found a hard proposition, for the people of that region are noted for their conservatism and devotion to their ancient rites and superstition. But the pure Gospel that the brother is preaching is breaking down the walls of opposition and the light is gradually penetrating into their darkened minds.

We went to Tun-mo-ru to spend the Sabbath. This is quite an important market town. Market day is a national institution in this country. It is held every fifth day and thither gathers a goodly proportion of the surrounding population to exchange their wares. Many

merchants make it a regular business to attend these markets. Some carry their loads on their backs : some transport their merchandise on the backs of donkeys. They spread a reed mat or two on the ground and then spread out their wares on these and sit in the midst of their stuff cross legged and generally with a long pipe suspended from their mouth. It is an animated scene and is truly Asiatic.

Since every fifth day is market day it means that about once a month it conflicts with the Sabbath. It is a strict rule of the Korean church that Christians shall close their shop doors on market day and observe the Sabbath. We found that most of the members of this particular group of thirty or more had never yet been able to overcome the temptation to forego the profits that came to them from thus marketing on the Sabbath. They did not start right years ago when they commenced to believe and the custom had taken a deep root in them. Yet the consciences of many of them condemned the practise and they were not at peace.

This was my first visit to them and I was much concerned when I heard about this condition, but I concluded that there was only one thing to do and that was to make every effort possible to break up this custom and to try to get the people to discharge their duties to God without any reservation. So Saturday afternoon, after our arrival, the helper and I called the people in, sometimes by families and sometimes by individuals and told them what we thought of their actions and the necessity of repenting of their sin and keeping holy the day that the Lord has made holy. One by one they all agreed to keep the Sabbath, cost them what it would in the way of material loss. However two young men had a very hard struggle to come to this decision. I labored with them for a long time but could not bring them to a decision. They were both bright young merchants, both of their houses facing the market place. One of them was a deacon in the church. I told them to go home, think and pray earnestly over the matter and let me know next morning to what conclusion they had arrived. My helper asked me what I would do if they did not yield. I replied that I would deprive the deacon of his office and put both of them under discipline. We were much concerned for them during the night and made them special objects of prayer.

The morning came and I summoned them to come before me and then asked them how they had decided the matter. You may imagine how happy we were to hear them both say that they had decided to give up the sinful custom and keep the Sabbath. I felt that if they were sincere in their decision, that they had won a great moral victory. The following Sabbath would be market day and thus they would soon have an opportunity to put their decision to a test.

Two weeks went by after we left there and I had not heard from the place till at another church last Sabbath I met the helper from Tun-mo-ru and asked him about the conditions there. He said that he had recently visited the place again and all the Christians had been faithful to their decision to keep the Sabbath except these two young men, and despite their promise to me, they had kept open shop the following Sabbath. Thus it will be necessary to exercise some good, firm discipline and I hope

and pray that these two young men may still be brought into the light and made willing to do what they know to be right.

At the above mentioned place I made inquiries as to how much they had contributed to the support of the helper during the last year and was told that they had given but one dollar. Of course it must be remembered that one American dollar represents to a Korean as much as ten or more dollars to an American, for the average wage of the Korean laborer is about twenty cents a day. However I knew that they ought to do much more than that and so on Saturday evening I spoke to the congregation on the two subjects of Sabbath keeping and giving, putting before them especially the subject of tithing. The next morning after Sabbath School I called for subscriptions to the helper's salary and more than ten dollars were subscribed, this being just double the monthly salary of the helper. It is still below what they ought to give but it is a great increase over former years. By next year I hope that the amount will be materially increased.

These are some of the problems that we have to deal with as we go in and out among the churches. The itinerating missionary can form a pretty good estimate of the state of mind of the apostle Paul when he spoke about "the care of all the churches." Anything that we can contribute to help this people nearer to Christ and the realization of their duties and privileges in him we happily contribute.

CHAS, F. BERNHEISEL,

PYENG YANG WOMEN'S WORK FOR WOMEN

This article is not meant to be a treatise on the woman's evangelistic work of Pyeng Yang station. Neither is it written with the idea of converting others to this particular method of work which has been an evolution from very small beginnings and has been gradually adopted to fit the conditions of our own work and workers. So far as I know it is the only place where this particular plan is in use.

There are 269 groups of believers under the care of the members of Pyeng Yang station varying in membership from fifteen to five hundred or more. As we have never had more than two, and very often only one, qualified single woman on the field for evangelistic work during the past fifteen years, it was manifestly impossible that they alone could care for the instruction of the women of the churches. The men did their best but, "the care of all the churches" left little time for teaching the new women, many of them eager, some indifferent, some hopeless; but all ignorant and needing to be taught. There were Korean teachers but they needed organization and direction, and to be taught how to teach. Gradually we wives of the itinerators took up the task of arranging for the classes held by Korean women in the churches in our own husbands'

districts, until now we not only look after these classes but try to help in many other ways the spiritual life of the women in the country churches.

In common with many other stations we have a normal class in the fall. We call it the Workers' class. The Koreans call it the Preparation class. Previous to this a committee has prepared a regular schedule for the years' work for the country classes, covering the work of three grades for six days' study. Lesson outlines are prepared and printed. A set of topics for morning prayers and full outlines for several talks on practical subjects are made ready. Admission to the class is by invitation, only such women as can leave their homes and are otherwise prepared to teach others, are asked to come. Two weeks are spent in going over the course with them and fitting them to teach it. Every day some woman teaches the others the lesson of the day before and her method is criticised.

Several times during this class the missionary calls together the women from her territory and usually at this time they arrange the schedule of classes for the district, deciding on the date of the class and the teachers who shall go to the different churches. Harvest and pickle making time must be avoided and the days just before the Korean New Year. It takes hours of work before all the knotty problems are settled. Here I should pay a tribute to the Korean Bible woman without whom this oversight of the work would be impossible. She is the go-between, the helper, the adviser. She soothes the feelings of the churches who want the teachers they can't have or of the teacher who wants to go where she is not wanted. She knows the inside facts—which the missionary rarely does. Blessed women; Pak Si, Kim Si, Syuk Si, Won Si. As their names and faces come to me I love to think of the sure reward before them for all their devotion, their many hardships and their patience of love.

To return to the schedule. The list of course is subject to amendment by the pastor and church officers. We don't pretend to slight ecclesiastical authority. But this is but the beginning. Letters of invitation, distribution of lesson sheets, seeing that expenses are met, meeting the women as they go out two by two and praying with them, hearing their reports on their return are all a part of the work. The ideal is a class in each church and in several districts it has been realized.

The classes of which I have written are those held by Korean women. Classes by missionaries are nearly all done by the single ladies though one or two of the married ones who are not kept at home by precious little *impedimenta* are able to get out to several classes held in central points where many women can gather. The presence of the missionary is of inestimable value. It brings a breath from the outside world into the narrow shut-in lives of the women and the touch with her longer and deeper experience of the grace of God brings help. But she can reach so few. The rest must be helped at second-hand.

There are other ways of keeping in touch with the work. Occasional letters help. One woman carries on a correspondence course in Bible study, we entertain in our homes all the women who come from our

territory to any of the several other classes held in the city. The women learn to come to us as a sister and friend. "*Our Pooeen*" is always the most beautiful, the most talented, the most loving Pooeen of all. The churches to which our husbands go have become individual to us. We know the helpers and leaders when they come to consult with us about the classes. The district is *our* district and the churches *our* churches.

But as I said in the beginning I hold no brief for this special plan of work. It is one method of many. Here it has proved a blessing to us and to the women of our churches but God works through no one plan. Blessings are sure to abound wherever His word is studied with sincere and earnest purpose.

E. A. B.

"JUST AN OLD WOMAN'S STORY."

Mrs. Kim is an old woman 77 yrs. old. We have known her for about seven yrs. She often comes to our house and is a frequent visitor to the hospital, coming for medicine for herself or bringing some of her friends.

Twenty-four years ago Dr. H. G. Underwood came here and held several meetings. Mrs. An, who was a very dear friend of Mrs. Kim, was converted. Thru Mrs. An's influence Mrs. Kim was converted. Her husband said that she was crazy and drove her from home. She went to Mrs. An's house and lived with her for nine years. Then Mrs. An went to Hawaii and poor Mrs. Kim went from place to place, washing or doing anything she could to make a living. If her husband met her he would beat her, but she kept on praying and sending letters to him and her two sons.

The first meeting house in this city cost only 18 yen. Mrs. Kim is so pleased to tell that she contributed 40 sen towards the fund. A man had committed suicide in the house and only Christians would have the courage to meet in such a place so they were able to buy the house for a much smaller sum than was usually paid for houses. (This house has been used for many purposes since the church moved to better quarters. For several years it was a rest house for missionaries when travelling thru here, before their houses were built. Then for three years it was the dispensary and hospital. After the hospital had a better and larger building it was used for a girls' school building, and now that the girls' school occupies a new brick bulding it is being used as a dormitory for the girls that come into the city from the country. Of course it has been remodelled to suit these various purposes so it is not much like what it was when used as the first meeting house in this city.)

Mrs. Kim's younger son lives 50 li in the country. All these years the mother has sent tracts to her husband and sons, all of which they burned and it did not seem as tho her prayers would be answered. But, 4 yrs. ago the younger son was converted and now in his house are meetings

held and the mother was made welcome. A few weeks ago the man came in to attend the Bible class and to get treatment at the hospital. He received a great blessing in the class and testified so long at the last meeting that it seemed he wanted to testify the whole evening, which is not unusual in Korea, however. He bought a Bible for his father and took it home and read it to him and the mother's prayers were answered for the father was converted. He is 81 years old and cannot go to church but now that the old wife lives at home she can tell him what the Savior has done for her. It is 24 yrs. ago since she was turned away. But she is so happy that it is a real inspiration to see her.

A PLEA FOR THE DAUGHTER-IN-LAW.

That valuable Book, the *O ryung hang sil*, needs an appendix, telling of the unselfish mother-in-law. No doubt pursuing its pages in times past has lead many a son to good deeds on behalf of his father, etc. Strangely enough, the desired stories would be directed to the mother-in-law who is a professing Christian, who would occasionally stay at home to care for the house and the baby, while her daughter-in-law could attend some classes for Bible study. For several years I have noticed that it is mostly elderly women who attend everything, whether it is Sunday services, country Bible Classes, Seoul Bible Classes, the Weekly Bible Class in the chapel, Bible Institute, Normal Class, or Sunday School Teachers' Convention. In the early days of the Missionary work, no women were supposed to go outside the walls of the house, I am told, but we are far past that stage. We can not lay the non-attendance of the younger women to this cause. Frequently, in visiting Korean homes, one asks the reason and is always told the daughter-in-law must watch the house. Of course I always make a plea for their taking this duty turn and turn about, first one staying, then the other.

A plan is on foot for several missions in Seoul to join in a month's session of a school for young married women who have not had the opportunity of going to the regular schools before marriage, A number of subjects besides the Bible will be taught, such as Japanese, Arithmetic, Sewing, Singing etc. One Missionary has had such a school on Saturdays for some time, and it has been very successful, and this has lead us to enlarge its scope. The chief obstacle seems to be the one suggested above.

An argument I use a great deal is that her precious grand children will be much better men and women if their mother has a chance to improve herself by developing her mind and soul. But I have to confess that it does not convince her.

Perhaps the foreign pastors who read this would preach some sermons on it, more effective than an addition to the old book of Five Virtues mentioned before.

THE DOCTOR'S VACATION. (*Continued*)

We went on from Shanghai on the railroad to a mission station. I thought all was clear now, as we were to visit my wife's relatives and some friends at this station, and had sent word ahead that we were coming on the afternoon train. We arrived, were duly searched for any hidden firearms—we had no muskets, even our grips were free from them although they had to be carefully examined, and I thought they were going to arrest us on the strength of my wife's barrette—however, she persuaded them that it was harmless. Well, I thought it was about time my wife's relatives were showing up, and I said so; but as no one came, I tried to inquire. "Hotel? Yes, velly good hotel." That's as far as the English ran in that town apparently. I don't give up easily, however, and know from Chefoo experience that things arrive at last, and kept inquiring. As a last resort I went to the Post Office, and tried the phone. The clerks took me for a harmless lunatic, fortunately, and treated me forbearingly. Finally I got the relatives' friends' next-door neighbors' house, and found that we were ten miles from our real destination, and that we should have staid on the train for two stations more. Why hadn't we been informed? Why, everybody ought to know that. Moreover, it was three hours or more before a train or conveyance could be gotten. We waited. Americans usually do wait—in the East. And we got there, too.

Now, as I needed a complete rest after my hospital work, my wife persuaded me to go off on a trip with the station doctor, who was leaving shortly for a vacation in an out-of-the-way place up the big canal. He had a canal boat pushed by coolies, and informed me that he was going to camp out in the boat and take a rest—in the best place for resting imaginable. It sounded well, so I packed myself along. We rowed and pushed up for two days during which time I was kept from sleep at night by mosquitoes and in the day by flies, but I did not mind that in expectation of what was to follow. Two days must be the Chinese perfect number, or, perhaps, the limit to which one can stand a certain kind of travel. At any rate, we arrived in two days considerably the worse for bites, but otherwise sane and able to enjoy the scenery. Not that there was anything to see there—the mountains were further off. Just as we disembarked, a messenger handed the doctor a note, or telegram, or something, and he stopped to read it.

"Drat it," said he, "I am called back at once as there is an emergency case on. I will have to go back by another boat. However, I will leave you here. The boat man knows English; just order what you want and enjoy yourself. I will be back in a few days."

Endurance! That poor man! I wondered if the mosquitoes would leave any of him to tell the tale. But he left in a few hours, assuring me of the quiet rest I could have and the freedom of the place from all pests. That day I lay around trying to sleep and succeeding now and then. I had beefsteak for dinner. I ordered several other things, but I guess they weren't in stock.

Night came. Oh, how I dreamed beforehand of the good rest, all night long and as late as I pleased next day. Even a supper of beefsteak didn't disturb me, though I gave the cook strict orders not to serve it, and ordered canned beans instead. I guess they were out of beans. Well, I lay down, shut my eyes—bzzzz—What was it? Surely not a mosquito! Wouldn't it take you, one had staid by the ship all the way! However, I chased him down, whacked him, and closed my eyes again after some twenty minutes lost in the deed. Bzzzz—he was back again. I hadn't killed him after all. No, it wasn't he, it was two of him, no three; no, guess again, a dozen or more. There was no denying it—they'd followed us up. Well, I didn't get much sleep, as I had to fight them again that night also. It worried me considerably as I knew the place was free from them, and yet they had somehow staid by; goodness, I couldn't kill them *all*, and they'd probably begin to brood and the whole place would be infected!

That night passed, too. The next morning I had beefsteak for breakfast, a little greasier than the last, but evidently the same cow. I complained that we were having beefsteak a little often, and ordered vegetables only for dinner. I also told about the mosquitoes. The cook grinned, and brought out a net. "Forgot net," said he. It was the other two English words he had said; the first one was "beefsteak". Well, I conversed with him at length about the mosquitoes, but he didn't enlighten me any as to where they'd come from. Once or twice he said, "Forgot net", subsided, and seemed to think the matter settled. I wondered why we hadn't used the net before.

We had beefsteak, greasy beefsteak for dinner. I expostulated considerably; told him *never* to have the stuff again, and refused to eat but just a small bit. The flies seemed to have returned and kept me from several proposed naps.

For supper, the cook served beefsteak. Well, I was in a borrowed boat, with a borrowed cook, and I hated to make a fuss. I tried to be plain and show him kindly that I didn't want the stuff. I took it to the side of the boat and in his sight dumped it into the canal. I was really sorry to have to be so severe, but I felt I had to have other diet as my digestion was getting off. I used the net that night, but something kept biting me, and I really had a worse time than with the mosquitoes. It was sand flies, and the net was no barrier to them. Indeed, I found out why we hadn't used the net; the mosquitoes were very much preferable to these new pests, and there seemed to be a truce between them that one should let up on me when the others had a chance. Of course, I suppose I got some sleep; however, I know it wasn't enough to hurt me.

At breakfast I had fried beefsteak, considerably more greasy than before. Evidently I had made my man think he was putting too little grease in by throwing my last night's meal overboard. Since it had proved a move for the worse, I desisted from any further expostulation. I had before this come to the conclusion that the cook's English didn't extend very far. I never heard more than the three words I have quoted above. And so we lived on mosquitoes—I mean beefsteak—and had

beefsteak—I mean mosquitoes—to dream on. It was really resting; such a complete change!

I guess it was the beefsteak and mosquitoes that did it, but I became so sick that even the cook decided that we had best get back home. After some treatment in the hospital, I was able to travel, and we set out for Korea, just one month from the date we had left. My sickness caused me a delay in getting off, so that I was a few days behind time in getting back to my work. I was glad vacation was over; and glad to see my own little station. Feeling considerably weakened from beefsteak and mosquitoes, I was walking slowly up from the landing, when several of my fellow workers came out to meet me.

“Why, hello, Bill”, said my best friend, “how well you are looking! I tell you it pays to get away and get a good rest, doesn't it? Couldn't resist the temptation to stay over, eh? Well, I don't blame you. I haven't had a vacation in twelve years, but when I do get away, you bet I am going to take some time at it too.”

Ly. H. S.

THE HAPPY DRAGON.

“Happy Dragon” was his name, but he hardly looked the part. He was the eldest of three boys in a home away up in the mountains of northern Korea, where the contact with the outside world was practically nil, and the name of Jesus had been barely heard. His father was an only son, and in accordance with the old Korean custom had been thoroughly spoiled from the very first, and by the time “Happy Dragon” had grown up enough to know anything, he had gambled away or drunk up all the family estate, and was reduced to poverty. So the Dragon from his earliest years became used to hardships, and life was anything but rosy to him as he worked all day in and around the home helping his mother who was not very strong, and gathering the dry grass and brush from the hills with which to make the fires. His two younger brothers also were usually his responsibility which may partly account for his sedate manner and thoughtful appearance as the result of early reflection and meditation upon the root of evil which manifests itself so clearly in the lives of all small boys.

When about fifteen years old however a new experience came into the life of the young Dragon, a man had come up from the valleys below and was preaching the Jesus doctrine which had brought great changes into the lives of others, and of which rumours had been heard from time to time in his own district. The three small boys all went to hear the new doctrine, and their hearts were stirred as they listened to the preacher who described the love of God, the glories of heaven which awaited those that believed, and the awfulness of the punishment to be meted out to those who refused the offers of mercy. The young Dragon realized that if the man's words were true, all the sacrifices he had made to his ances-

tors were useless, and his worshipping at the little spirit shrine up on the hill behind the house was in direct opposition to the will of the God Who had made him and loved him and sent His Own Son to die for him; and he fairly shook in his straw shoes as he thought of all his sins and the punishments which he would receive unless he obtained forgiveness. So he decided that he and his brothers together, from that day, must begin to believe, that they might obtain the mercy of God of Whom they had been so ignorant.

That time was followed by a long period of disappointment and discouragement. The boy felt that if he could only keep his mind pure he would be right with God and temptations would soon be a thing of the past. But try as he would his mind was continually occupied with suggestions of evil or temptations thereto, and he could experience no peace or comfort in his heart, and would often have given up had it not been for the thought of the punishments in store for those who had disobeyed a just and holy God. By tying a bandage over his eyes so that he could see only a few feet ahead of him, he hoped to keep evil things from his sight that his thoughts might be kept pure, and by stuffing his ears so that he could not hear bad words he purposed to keep his mind from the suggestion of evil; and yet that was insufficient to keep him from sin so he limited himself in his speech to only the very necessary words vowing not to use more than thirty each day, and keeping count of them on a piece of paper which he carried in his sleeve. And so a year passed by during which not a Sunday or prayer meeting service was missed and the boy was still striving after purity of mind that he might gain the mercy and forgiveness of God.

At the end of a year his parents decided to move to another valley, a long distance away from any church or group of believers, and so the "Happy Dragon," who was far from living up to his name, wanting to study and learn more, decided to attend the Mission Academy in Syun Chun. He walked in the 300 li, and arrived tired, friendless, unprepossessing in appearance and without any money in his pocket, but determined at all costs to struggle on until he had gained in his heart that peace which comes from the knowledge of God's presence. In his studying that was to be the chief purpose—to know God, and to become pure in mind before Him, that He might reveal His love and power. He had tried a year in his own strength and had been disappointed again and again at the failure of it all, and so in despair he asked God to do it for him, not once or twice, but 150 times each day! Dividing each day up into a number of periods he faithfully offered his prayer a certain number of times during each class and study hour so that he always made his petition at least 150 times and often over 200 times each day, hoping that by thus ever keeping it before him his mind might be freed from the shackles of sin and his life fashioned according to the Will of his Creator.

After about six months of such prayer life, one of the elders in the local church who was attracted by his thoughtful nature, became acquainted with the boy and was able to lead him into the full truth, and show him the way to obtain that which he so much craved—the assurance of

his pardon ; and so the " Happy Dragon " was made to rejoice thro the real sense of the word in the realization of the love of God and the peace which passeth all understanding keeping his own heart and mind in Christ Jesus. He is now studying in college to further fit himself to go back and tell others of the power which has so transformed his life that they too may have a similar joy and peace.

God grant that we may be given a like earnestness and strength of will, that with all our additional knowledge and experience we may not be put to shame by this simple Korean lad, who having caught but a faint glimpse of the Light of the world in his far off heathen home, stedfastly followed it until it shone into every part of his soul, and driving out the darkness of sin made him a true child of God.

T. STANLEY SOLTAU.

THINGS KOREAN.

The Evangelistic work in the north has been very heartening during this past year. Let me give you a two examples :

Pyuktan is the location of one the three original churches of Pyuk Tong County. When I made my first trip here in the fall of 1909 with Dr. Ross it was small and it has been smaller since. Several years ago it seemed to be on the road to making large growth and they built a church altogether too large for themselves on the strength of the belief that all the surrounding country was straightway going to become Christian. There is a regular Peter in the congregation for enthusiasm and seeing things big and I placed a good deal of confidence in him at first, but his enthusiasm carries him to excess not only in church matters but in everything else and his tongue is too long and loud to be attractive, to say the least, and he has repelled many from attending. He has, therefore, been a big reason for the church remaining small. During the winter months, however, many new believers have begun to attend the church. In a little valley some five miles from the church, most of the land is held by a rich member of the Pyuktong church. When looking after his crops last fall, he advised his tenants to become Christians and keep the Sabbath. A large number of them have done so and on my spring trip the little church, which is right beside the large, new one, was simply jammed. Don't get the idea that there must have been several hundred present ; the room jammed is about seven feet by twenty-one, but even so, that is a fine start and I am looking for big things from Pyuktan. Just as I came away from there on my spring trip, a missionary supported by the churches in Nong chun County, began work in and about Pyuktan. Over a hundred new conversions have resulted and two new meeting places established where the missionary must call on the fall trip this year. They have great enthusiasm and sufficient money raised for the purchase of buildings to be used for their meetings.

One of the newest churches in Pyuktong county, I have gone to only

twice: last fall and this spring. Several families began believing last spring as the result of several little things put together. Among them might be mentioned the visits of the British and Foreign Bible Society colporteur, the Presbyterial Home missionary and a mother who had only recently been converted who called at the home of her daughter. Also, a marvelous cure of a hunch-back was a factor. She had been such for over three years and was then seven years of age. One night she was sleeping next her sick mother on the kang floor. In the middle of the night the grandmother was awakened and saw what appeared to be a flame between the mother and daughter. She reasoned within herself that the only fire which could come to a christian home would be the Holy Spirit, so bowed in prayer. Next morning the mother was so much better that she went to the kitchen to get the breakfast. She had not been off the kang (out of bed) for a couple of months previous; and when they noticed the granddaughter, the kink in her back was all gone and she was walking straight. If you ask me how it was done, I refer you to the answer of the blind man in John, chapter nine. The fact of the hunch-back is known by all in the community. God seems to use no one agency to bring people to Himself, lest people be puffed up and think they did it, but it is "Here a little and there a little," and all to His Glory. The group tho established for so short a time shows sturdy growth. There is only one man of means among them, Last fall he promised to give one half the money for building a church. After this, he attended the Bible Class at Chosan Oop and received so much spiritual uplift that he is now going to give the whole cost of the building except what the other members of the church will do in the giving of their labor. On my spring trip, the logs had already been cut and drawn to the place of building and they will start as soon as the season opens. This man, by the way, still has his concubine and so I have not been able to examine him for the catechuminate. Both the concubine and her own family are now Christians too so I hope the relation may be broken soon. The man's wife has already been admitted to the catechuminate.

H.W.L.

CORRESPONDENCE.

Dear friends:—The Korea Mission Field is a welcome visitor in our home with its message of good cheer, and tidings of the triumph of the Gospel over the hearts and lives of many in Korea, and with the personal news of the beloved friends who have the blessed privilege of being the chosen witnesses to bear testimony to the Gospel's power to save to the uttermost:

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Hebrews 7: 25.

For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Who needeth not daily, as those High Priests, to offer up sacrifice,

first for his own sins, and then for the people's: for this He did once, when He offered up Himself. Hebrews 7: 26-27.

Let us redouble prayer and efforts to make this blessed truth of the Gospel known to every man, woman and child on earth now. We long for the complete evangelization of Korea and all other unevangelized portions of the world. May the present unprecedented conditions on earth hasten the consummation of this great purpose of our Lord and Saviour in giving Himself a ransom for many. Matthew 28; Mark 16; Luke 24; John 20; 21; Acts 1; 11; Revelation.

Please (D. V.) urge a united, sustained, thorough, and comprehensive, nation-wide campaign to reach every one in Korea this year with the Gospel message,—the greatest and best revival yet. United prayer, house to house distribution of God's word so that each may have a copy, with public and house to house preaching by all, should under God's blessing bring a glorious harvest of immortal souls. These are but the same old apostolic methods that have been blessed of God throughout the ages. They are set forth so clearly in the Book of Acts, which the Koreans love so well. I recall the mighty revival of 1906-1908, in which the whole church was urged to unite, and the glorious times that followed. Why not again enjoy even greater and more far-reaching times of refreshing?

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Habakkuk 2: 14.

May the sacrifices of our Lord and Saviour Jesus Christ and His intercessions for us not be in vain. Nor the heroic life and labours of the apostolic band be lost upon us, but inspire us to greater and more efficient labours in obedience to the Great Commission.

Please see enclosed communication from The Lord's Great Commission Prayer League, just received to-day April 9/17. Please set forth these good tidings to all the workers in Korea, both Missionaries and Koreans, as well as other nationalities.

Also please find report of the terrible needs of the sufferers in the East, Armenians and Syrians. Please keep these needs before those able to help. The conditions are indescribable. Many will doubtless help if they know of the terrible suffering in these stricken lands. Above all ask every believer to pray daily for peace and righteousness again to spring forth before all nations according to promises in God's Word, Isaiah 60; 61; and many other exceeding great and precious promises.

A few tracts also are enclosed. Possibly they may be of service. Some may even be worthy of translation and distribution by the Korean Tract Society. You may send to the publishers in this country for full line of samples. I should like (D.V.) to see the last reports of the Bible Societies, and Tract Society, Missions, Hospital, Government and any other available facts bearing on Korea, if you can get them without too much trouble.

Sincerely, yours in His service,

W. H. FORSYTHE

Love to yourselves and all friends, Missionaries, Koreans and others.
II Thess. 2: 16, 17.

1422 South First Street, Louisville, Ky. 4/10/17.

THE REVEREND A. F. DE CAMP,
EDITOR KOREA MISSION FIELD.

Seoul, Chosen, June 2, 1917.

My dear Brother :

We deeply appreciate the kind spirit manifested in the item of the June Mission Field concerning our home-going ; but we fear that a wrong impression is current regarding our personal attitude with reference to the reason for our return.

The place we are prepared to fill in the educational work is not "So high up" that it is beyond the reach of the Koreans ; but the *kind* of work for which we made special preparation, Mathematics and Astronomy, has been minimized in the curriculum of the Chosen Christian College, in order that practical and vocational subjects may be emphasized in harmony with the government educational ordinance defining the status and purpose of a special school. The wisdom of the policy pursued is apparent to anyone interested in the success of mission educational work in Chosen ; so we do not have a word of protest. We merely face the fact that our *kind* of work, rather than our *grade* of work, is not demanded.

For example, a teacher of German or Greek might find that his services were not required in the Dead Sea basin. We would look for the reason, however, not in the altitude of the pedagogue, but in the latitude and longitude of his surroundings.

In educational work a high altitude with thin air and bald peaks, rigid with cold and stiff frigidity, is unfit for human habitation. We despise a "higher-than-thou" pose in education as well as in religion. "Let us study it together," is the real teacher's attitude toward his pupils and subject. "Thou that teachest another, teachest thou not thyself?" is his daily question.

Please pardon a personal reference. I began teaching Arithmetic when five years of age, teaching an aunt five years older ; and I am now teaching Arithmetic to pupils in the Seoul Foreign School, also I am learning something every day. "How is it possible for you to learn anything in elementary Algebra now," asked one of my Korean boys, "as you have studied it for 25 years?" "Do not imagine that you will ever know it all, my lad," was the only explanation.

This attitude sometimes begets a responsive and receptive mode on the part of the student. "Can you hear the 'harmony of the spheres?'" I asked a Korean student of Astronomy, "No, not yet," was his reply ; "But I expect to be able to when I learn a little more."

I have never felt above the task of teaching the Korean boys ; the fact is I have never felt equal to the task. With the language difficulty, racial differences, fundamental polarity in methods of thought, and a thousand and one minor obstacles that every missionary continually feels but seldom expresses, I have constantly felt unable to face daily duties in human strength alone.

The only purpose of this confession is to correct, as far as possible, any wrong impression that may be current concerning the reason for our return to America.

The impelling reason, in so far as I am able to frame it, may sound rather commercialized. We have a certain *kind* (not quality) of goods to offer and according to the law of supply and demand we find it necessary to seek another market.

We shall continue to take the keenest interest in all phases of activity working for the advancement of this people and for the cause of Christ in this land. We shall continue to help as we shall be able by hand and heart every Korean with whom we come in contact in any way, and all the missionaries and friends of Korea whose pleasant companionship and cooperation have been an inspiration in the past, and whose association whenever and wherever it may be possible is a cherished hope and promise of future joy. In this way we may be able to contribute an acceptable mite to the Master to hasten the day of the coming of the Kingdom in Korea.

Very sincerely yours,

W. CARL RUFUS.

Korea, June 14th, 1917.

Dear Korea Field :

A Korean Christian was approached by a proselyter of a denomination that teaches freedom from the commandments and told that he could go to heaven without keeping the Sabbath if he joined them. He replied ; "All week long I look forward to the Sabbath rest, Christian fellowship and spiritual recreation. You are trying to rob my life of one of its greatest joys".

A writer in the "Field" speaks of Sabbath keeping as a "rather legalistic phase of Christianity". That is one way of excusing those who do not keep the Sabbath, but a longer acquaintance with the more earnest of the Korean Christians will show him that their Sabbath keeping is not "rather legalistic."

In the same number a writer said : "As household servant, I have found few mistresses who did not have to admit—even tho' unwillingly—the superiority of heathen over Christian." One housekeeper of twenty-seven years experience in Korea thinks that statement ought to be answered. For twenty-six years she has had almost none but Christian servants. They were not always Christian when they first came. The three Christians she now has have been in the family, one for twenty-three years, one for eleven years and one for eight. Before these two she had one for ten years.

She says she thinks that if a careful survey of the missions of Korea were taken few would support the writer quoted above. Also : "In our responsibilities, according to the Bible, servants come next to children and before all others. So on what ground could we take the responsibility of not seeking to lead out servants to Christ, and if we prefer to keep heathen servants how could we consistently seek to lead them to Christ."

Sincerely,

A FRIEND.

NOTES AND PERSONALS.

A daughter, Jean Elizabeth, was born in the home of Rev. and Mrs. E. Z. O. Frasar at Hoi Ryung March 17th, 1917.

A daughter, Marian Elaine Toms, born May 17 at the home of Rev. Mrs. J. U. Selwyn Toms, Seoul, Korea.

A Son, John Z. Jr. was born May 31 to Rev. and Mrs. John Z. Moore of Pyengyang, but ten days later he was received into the heavenly home. Our hearts go out in sympathy to the bereaved parents.

On the evening of May 30th Mrs. Underwood, widow of the late Dr. H. G. Underwood, who has been in America for some time past, returned to town via Japan. She was accompanied by her son and his wife. A large number of their friends here were at the station to meet them.

Chunju, Korea. June 7, 1917.

Rev. W. M. Clark writes:—

"Mrs. Clark, Carter and Frances and I arrived in Chunju May 30th after a year, lacking a day and a half, spent in America, including travel. It took us just 21 1/2 days from Cincinnati, counting a Sunday in Vancouver and one in Kobe. We came over on the 'Empress of Asia'—passing the Daniels, Miss Austin and Miss Kestler as they went home on the 'Russia.' We could exchange no greetings, however, as the Admiralty had put a seal on the wire."

Mr. Henry D. Appenzeller, son of the pioneer Methodist Missionary to Korea, arrived in Seoul from the United States, early in June, Mr. Appenzeller was born in Seoul and after the death of his father, through a shipwreck off Mokpo, sixteen years ago, he returned with his mother and sisters to America. He is a graduate of Harvard University and Drew Theological Seminary. He now joins his two sisters in devoting his life for the uplift of the Korean people. A third sister has consecrated her life for the Master in Japan.

The combined Boards of Managers of the Chosen Christian College and Severance Union Medical College convened a Congratulatory meeting at the Chosen Hotel on Friday June 15th at 4.30 p.m. to recognize the Kindness of his Excellency the Governor General and the Government General of Chosen in granting the charters of the two institutions as special Schools.

Miss Samuel was able to leave the Severance Hospital early in June and to return to her station at Syen Chun. She is reported as having borne the journey well. She hopes soon to be able to depart from Korea for her home in the United States.

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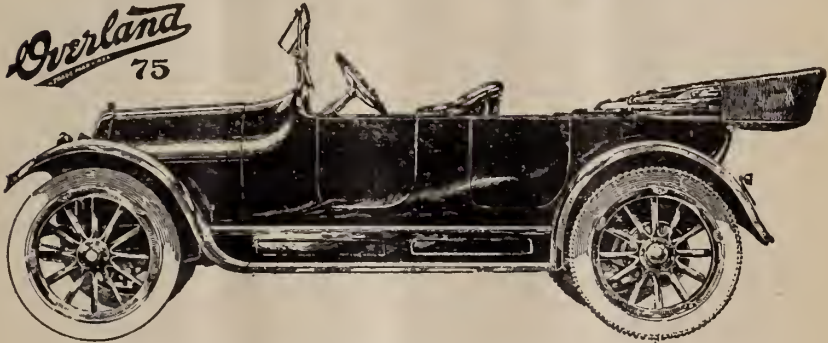
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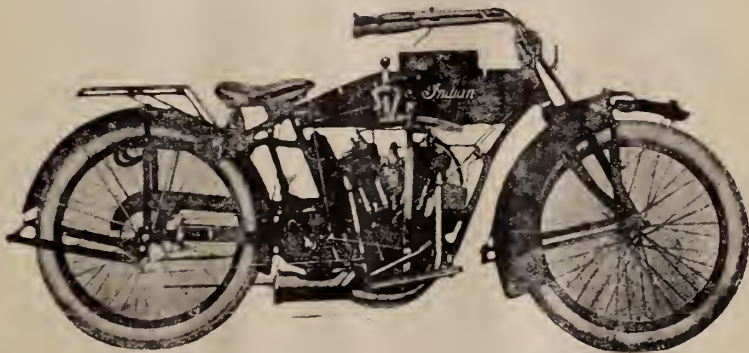
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